dren whom she has after becoming pregnant by her master are likewise free, in so far as they are not already free as children of her master. Even in the case of a stillborn child, the mother becomes *umm al-walad*; opinions differ regarding a miscarriage. There is also a difference of opinion in the case where a man marries a foreign slave, makes her pregnant, and then sells her, as well as in the case where a man makes his son's slave pregnant. From the *umm al-walad*'s expectancy of reversion to freedom, it follows that she cannot be sold or pledged; if she commits a crime the master cannot evade his responsibility for her by disposing of her. In other respects she remains a slave: she has no right to property; the *diya* or *arsh* paid for injuries to her belong to her master, etc. On the question whether the master may marry her without her consent, opinions differ. In any case, the master has the right to her body and to her labour, but the Mālikīs allow him only to demand light work from her and prohibit him hiring her out. On the legal position of the *umm al-walad* of a *mukātab* and that of a non-Muslim who adopts Islam, opinions vary. Apart from the fact that the *umm al-walad* can be sold to pay debts which her master had incurred before she became pregnant, she loses her reversion to liberty only, in the opinion of the Ḥanafīs and Mālikīs, if she deliberately kills her master. According to the Ḥanafīs, in this case she is liable to *ḳiṣāṣ*, but in the case of accidental killing, nothing is done to her; according to the Mālikīs, in the case of deliberate killing she becomes the slave of the heirs who can kill her or not; if they leave her alive, she receives 100 lashes and is put in prison for a year. According to the Shāfi'īs, she has to pay *diya* in both cases and among the Ḥanbalīs, according to one *riwāya*, not more than her own value or the *diya*, according to another *riwāya*, her own value. On the opinion of the Shī'ī *imāms*, which differs not inconsiderably, see Querry, *Droit musulman*, ii, 147 ff.

In Muslim law, a most rigid distinction is made between marriage and concubinage, so much so that the master cannot enter into marriage with his slave at all. Divergences from this rule are extraordinarily rare. Shadhād b. Ḥakīm (d. 210/825), a companion of Zufar's, is said, when he bought a slave, to have married her on the ground that "perhaps she may be a free woman" (ʿAbd al-Ḳādir, *al-Ḏj*awāhir *al-muḍīʾa*, i, no. 668; Ibn Ḳuṭlūbughā, ed. Flügel, no. 81); and the *Fihrist* (207, $_{13}$) records with reservation of al-Ṭaḥāwī (d. 322/934) that he wrote a work in which he justified marriage with slaves (but probably one's own). But the authenticity of such stories is not certain; the first is among a number of anecdotes and the second is based on hearsay only. A trace of the old Arab custom of a concubinage merging into a marriage (see section 1) is not necessarily, however, to be seen in this; the first story would be explained by the excessive scrupulousness often shown by religious people in secular affairs, and the second by the also not rare complaisance towards princes, which could be attributed to al-Ṭaḥāwī in polemics.

In spite of all the ameliorations which the development of Muslim law brought to the position of the *umm al-walad*, the old contemptuous feeling towards a union with a slave and the children born from it long remained. Among the *ḥadīths* which condemn the maintenance of concubines, one with a doubtless anti-ʿAbbāsid bias survived down to al-Bukhārī (*Īmān, bāb* 37; *ʿItḳ, bāb* 8) and Muslim (*Īmān*, trads. 1, 5, 7), but had its meaning distorted. This was the last echo of the old pre-Islamic point of view. Under the completely changed social conditions, the absolute equality of the children born from a marriage with a free-woman and in concubinage has now been long completely established.

*Bibliography*: For the pre-Islamic period and for the later Islamic situation, see H. Lammens, *Le berceau de l'Islam*, Rome 1914, 276-306; W. Robertson Smith, *Kinship and marriage in early Arabia*[3], 89-91; Wellhausen, in *NGW Gött.* (1893), 435-6; Snouck Hurgronje, *Mekka*, ii, 136. The most important traditions are in Wensinck, *Handbook*, s.vv. *Manumission, Slaves*. On the regulations of *fiḳh*, cf. in addition to the Arabic works, to which now may be added for the Ḥanbalīs Ibn Ḳudāma's *al-Mughnī*, xii, 488 ff., especially Juynboll, *Handleiding*[3], 236, 238 (*Handbuch*[2], 206, 236); Sachau, *Muhammedanisches Recht*, 127, 168 ff.; Santillana, *Istituzioni*, i, 123-4; Schacht, *An introduction to Islamic law*, Oxford 1964, index at 303.

(J. SCHACHT)

**UMM AL-WALĪD**, a settled site of Jordan, dating back to Roman times and occupied for several centuries after the advent of Islam. It lies 13 km/8 miles southeast of Mādaba in lat. 31° 39' N., long. 35° 52' E.

Two Roman temples and a mausoleum have been discovered there. It seems to have been little inhabited in Byzantine times, but enjoyed an important development in Umayyad times, when there grew up a village with three forts or *ḳuṣūr* and a mosque. There was a modest reoccupation of the site in Mamlūk times, but it was thereafter abandoned. Excavations were carried out there by a Swiss team from 1988 to 1997. The eastern *ḳaṣr*, the largest, is a square with sides each 70 m/230 feet, with a surrounding wall reinforced by semicircular buttresses. A single entrance leads to a great central court with access through doorways to five lateral courts connected with five *bayts* each of five or six rooms. Important discoveries of ceramics, glassware and bronze objects have been made in this *ḳaṣr*. The other two *ḳuṣūr* are of smaller size (46 m/150 feet and 48 m/157 feet square, respectively) and are without buttresses, but have similar plans to the eastern *ḳaṣr*. The Umayyad period mosque has an almost square plan, with two transverse arches supporting a flat roof and a semicircular *miḥrāb*, exactly like the mosques of Khān al-Zabīb 25 km/16 miles to the southeast of Umm al-Walīd and of Djabal Says [*q.v.* in Suppl.]. There are traces of an earlier, rectangular mosque.

The village of Umm al-Walīd was the centre of large-scale agricultural activities, as witness the two imposing stone dams a kilometre apart on the Wādī Ḳanāṭir, 2 km northwest of the village. The upper one, 135 m/515 feet long, 9 m/30 feet high and 5.8 m/19 feet wide, was built in the Umayyad period and raised by 3 m/10 feet; the lower one, of Umayyad construction, is narrower in width and less high but, at 187 m/613 feet, longer. A grape press from the Umayyad period has been found at the side of the lower dam.

*Bibliography*: M.-A. Haldiman, *Les implantations omeyyades dans le Balqa: l'apport d'Umm el-Walid*, in *Annual of the Dept. of Antiquities of Jordan*, xxxvi (1992), 307-23; J. Bujard and F. Schweizer, *Entre Byzance et l'Islam. Umm er-Rasas et Umm el-Walid, fouilles genevoises en Jordanie*, Catalogue, Musée d'Art et d'Histoire et Fondation Max van Berchem, Geneva 1992; Bujard and W. Trillen, *Umm al-Walid et Khan ez-Zebib, cinq qusur omeyyades et leurs mosquées revisitées*, in *ADAJ*, xli (1997), 357-74. (J. BUJARD)

**UMMA** (A., pl. *umam*), in its meaning of "people, community", is possibly derived from Hebr. *ummā* or

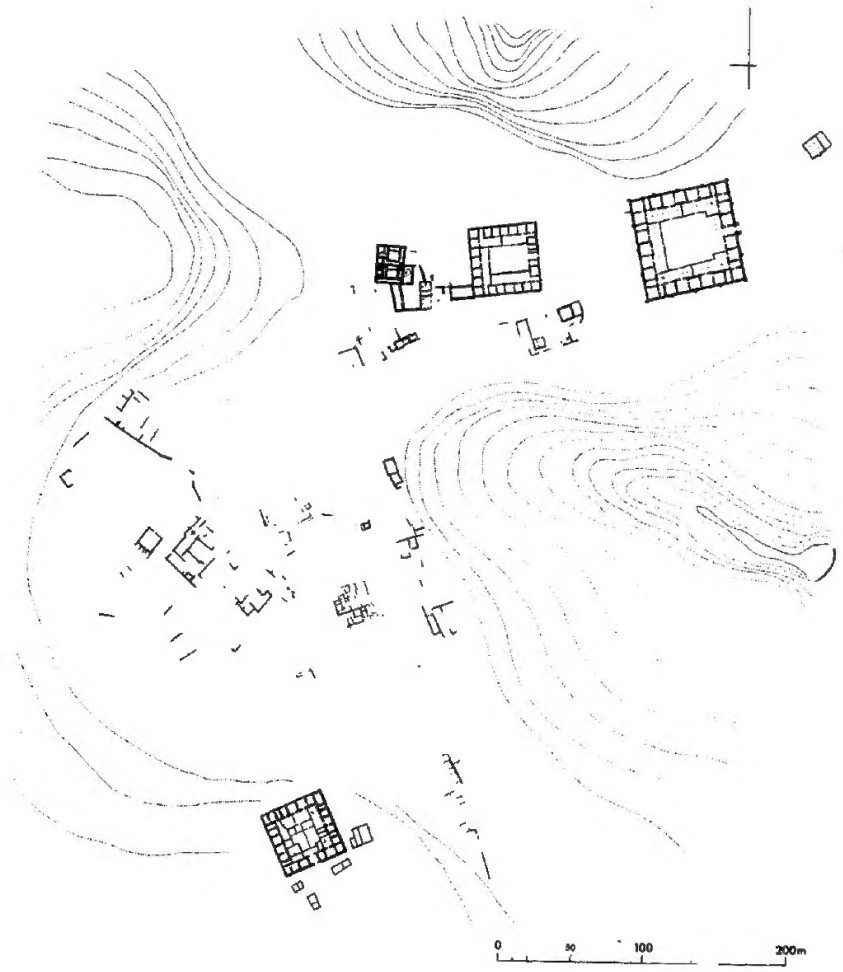


Fig. 1. Umm al-Walīd. Plan of the site.

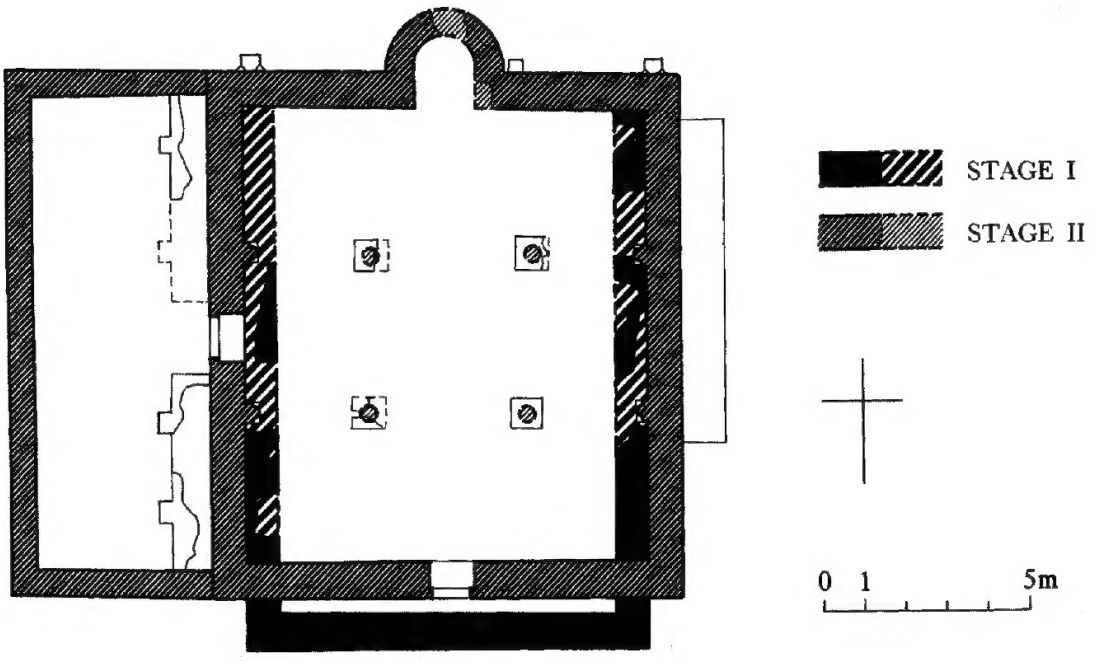


Fig. 2. Schematic plan of the two superimposed Umayyad mosques. Drawing: Gérard Deuber

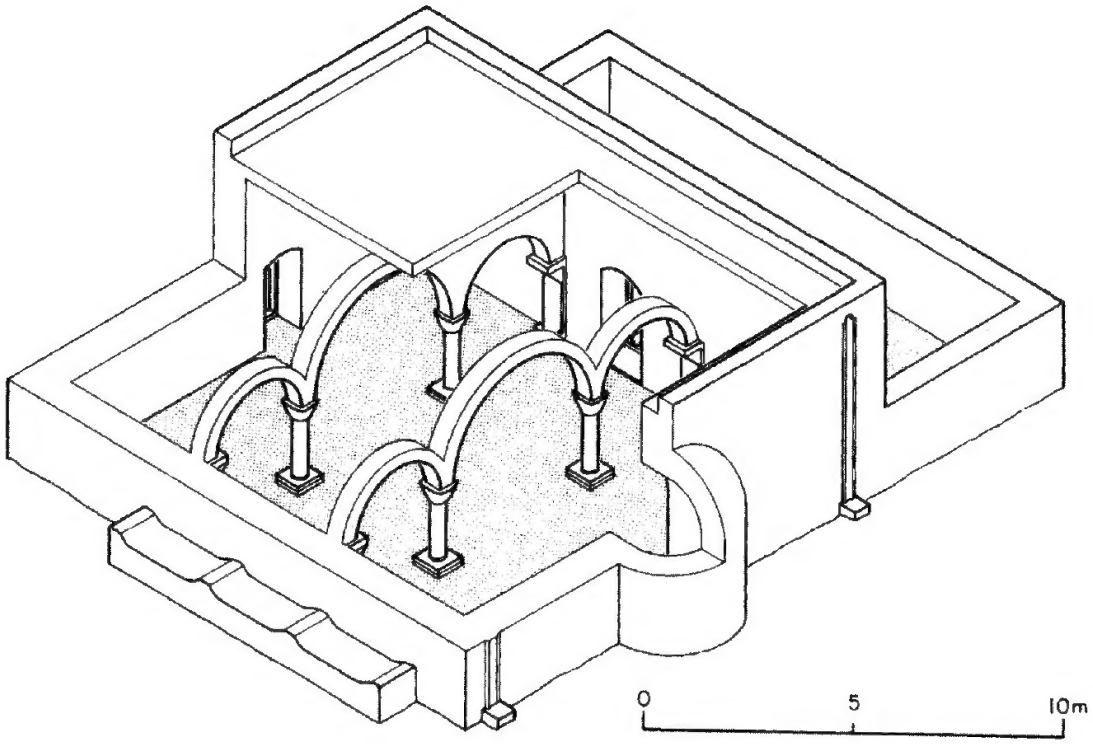


Fig. 3. Reconstruction of the second Umayyad mosque. Drawing: Wilfried Trillen

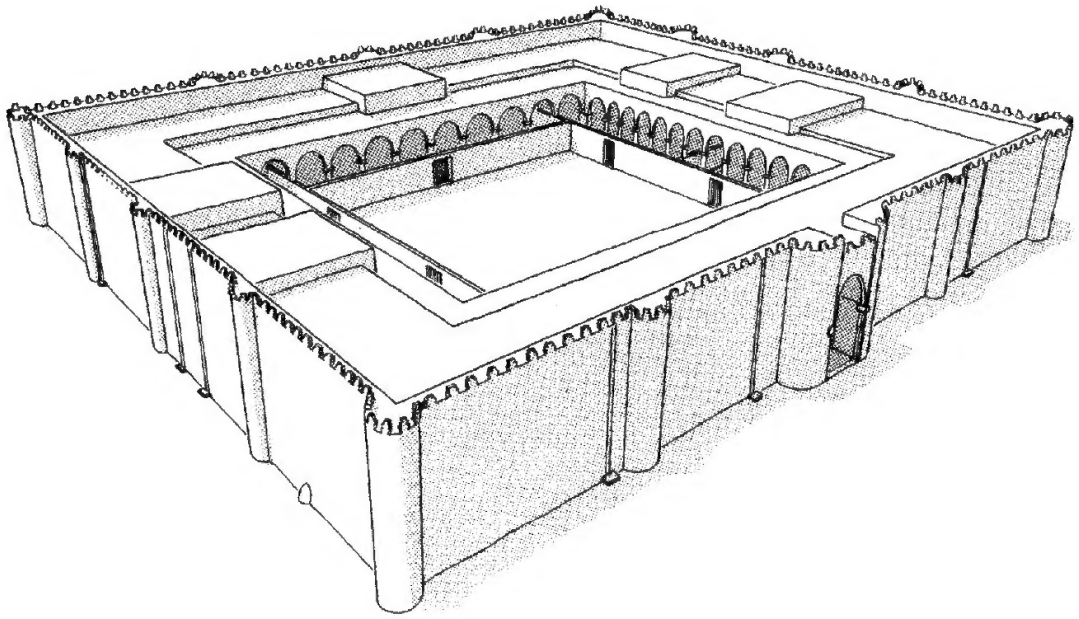

Fig. 4. Reconstruction of the eastern *ḳaṣr*. Drawing: Wilfried Trillen

Aram. *umetha* (Horovitz, 190), and ultimately from Akkad. *ummatu* (Jeffery, 69). Additional meanings (from Ar. *amma*, drawn principally from Lane) are: a mode of acting (cf. *sunna*); a morally exemplary person; tallness, beauty, and justice of stature of a person. In the Ḳur'ān, *umma* usually refers to communities sharing a common religion, whereas in later history it almost always means the Muslim community as a whole while admitting of regional, essentially non-political expressions (as "the Umma in North America", the American "Prison Umma" and so forth). The pl. *umam*, although occurring in the Ḳur'ān, means "nations" in modern usage and is therefore distinct from the Islamic meaning uormally associated with *umma* (e.g. *al-Umam al-Muttaḥida*, "the United Nations").

1. In the Ḳur'ān. The word occurs some 62 times in the Ḳur'ān in the sense of religious community, as well as instances where it means "fixed term" (XI, 8; XII, 45) and communities of animals like unto human groups (VI, 38). *Umma* also refers to the Patriarch Abraham as a model of righteousness (XVI, 120). The Ḳur'ān teaches that each *umma*, perhaps in the sense of a generation of contemporaries sharing a common belief and value system, has an appointed term decreed by God. "When their term is reached, not an hour can they cause delay, nor advance it in anticipation" (VII, 34; cf. XV, 5). Moreover, to every community has been sent a prophetic messenger bearing God's teaching. "When their messenger comes before them, the matter will be judged between them with justice, and they will not be wronged" (X, 47). In both Meccan and Medinan passages (following *Gesch. des Qor.* chronology), *umma* may refer to the archetypal or potential unity of mankind and prophetic religion, using the phrase *umma wāḥida*. In XXIII, 52 (Meccan), the fellowship of prophetic messengers (*rusul*) is described as a "single *umma*" (cf. XXI, 92), whereas in XVI, 120 (Med.), we read that "mankind was one *umma*" before God sent messengers with the Book. Sūra X, 19 reads: "Mankind was but one *umma*, but differed [later]". Prophets and other agents (e.g. *ḏjinn*) are often associated with *umma*s in pre- and post-*hiḏjra* passages but nowhere as frequently as the third Meccan period (e.g. XLI, 25; XVI, 36, 63; XVI, 84, 89; XXVIII, 75). In XLIII, 22, 23, *umma* is equivalent to *milla* and means "traditional religion" of a people, and by extension "guidance" (*hudā*), however inferior compared to divine prophecy. There is in passages like this a foreshadowing of the full message of Islam as a restorer of the archetypal spiritual and moral unity of humans.

There is in the Ḳur'ān a chronological development of the meaning of *umma* from generic application to religious communities to a more focused reference to the emerging Muslim community. So we have here a matter of *umma* not essentially changing its meaning as religious community throughout the chronological development of the Ḳur'ān so much as having its meaning progressively augmented as the prophetic message reaches its fullest development. That is, if by the Medinan period *umma* tends to refer more exclusively to the Muslims, it nevertheless also carries with it the more inclusive meaning of humanity in its potential toward becoming Muslim. The Ḳur'ān does not thus apply *umma* exclusively to the Muslims. But it does appear to hold up *umma*, by Medinan times, as a special term that may refer only to the godly component within a religious community. In III, 104, *umma* refers to a hoped-for mature cohort of Muslim believers who, after experiencing God's grace and protection, strive after righteousness. In V, 66, both Jews and Christians are acknowledged to have members comprising a "rightly balanced community" (*umma muḳtaṣida*), but many others pursue evil.

In II, 128, Abraham and Ishmael pray, after erecting the Ka'ba: "Our Lord, make us submissive (*muslimīn*) to You, and of our progeny a people submissive (*umma muslima*) to You". The sense of historical Islam as being rooted in the archetypal religion of Abraham, including employment of the phrase *umma muslima*, is a characteristically Medinan representation as it also validates the restoration of ancient Ka'ba-oriented religious rites (*manāsik*) within a recovered monotheistic context. Although *umma muslima* may be translated as "Muslim community", it is erroneous to imbue it with the kind of meaning the phrase would later have, after Islam had become institutionalised and Ḳur'ānic references such as this—however authoritative—had become historically reified. The climactic point of the Ḳur'ānic use of *umma* referring to the Muslims occurs in III, 110, where those who "die not save as Muslims" (III, 102), and who "enjoin the right and forbid the wrong", and who are "successful" (*al-mufliḥūn*) (III, 104), are characterised, in comparison with the People of the Book (Jews and Christians), as "the best *umma* evolved for mankind". Finally, the Muslim *umma* has been established by God as a "midmost community" (*ummat*$^{an}$ *wasaṭ*$^{an}$), usually understood as justly balanced and in a mediating position, "that you might be witnesses over mankind, and the Messenger a witness over yourselves" (II, 143). This passage closes with the reminder that the *ḳibla* [*q.v.*] of the Sacred Mosque (*al-masḏjid al-ḥarām*) in Mecca has been appointed as the ritual centre of the Muslim community, demarcating it from other peoples and unifying it from all directions. The direction of *ṣalāt* and the performance of the *ḥaḏjḏj* have continued to the present to have an incalculably great impact in marking off the global Muslim community, and maintaining its unity and common purpose by transcending the racial, ethnic, cultural, and national differences among Muslims.

W.M. Watt has analysed the Medinan *umma* as an innovative, theocratic politico-social order, similar in some ways to the Israelites under Moses (although not intentionally based on it), that transcended tribalism by basing itself on common faith rather than kinship. God is characterised by Watt as the "head and director" of the *umma* and all who participate in it enjoy divine security and protection (*dhimma*). (*Muhammad at Medina*, Oxford 1956, 238-44).

2. In *Ḥadīth*. There is not, in the *ḥadīth* literature, the range of meanings of *umma* that is found in the Ḳur'ān. However, the word occurs frequently there, most often with reference to the Muslim community. Perhaps the most fateful *ḥadīth* on this topic is "Truly my *umma* will never agree together on an error" (*inna ummatī lā taḏjtamiʿu ʿalā ḍalālatin*, cited by Wensinck, *Concordance*, only from the *Sunan* of Ibn Mādja, *Fitan*), a *vox populi vox Dei* formulation that has played importantly in Sunnī jurisprudence under the category of consensus or agreement (*iḏjmāʿ*) as a source of *fiḳh*. A soteriologically-orientated tradition is "Everyone of my *umma* will enter the Garden except one who rejects [sc. disobeys] me" (al-Bukhārī, *Fitan*). Other traditions speculate as to whether the Muslim *umma* will constitute a certain proportion (a quarter, a third, a half?) of Paradise (e.g. see Muslim, *Īmān*). Ibn Mādja (*Ẓuhd*) preserves a tradition that claims one-third of the inhabitants of the Garden as "from this [i.e. the Muslim] *umma*", with the remainder coming from "the rest of the *umma*s" (*min sāʾir al-umam*).

Ibn Mādja (*ibid.*) also includes a *ḥadīth* that declares: "On Resurrection Day there will be, finally, seventy *ummas*, (of which) we [i.e. the Muslims] shall constitute their last and their best."

Another tradition tells of the assembled masses of resurrected persons on Judgement Day imploring the former messengers Adam, Noah, Abraham, Moses and Jesus, to intercede with God for their salvation. One by one they decline, citing their disqualifications. Finally, Muḥammad is asked by the people to undertake the task and, upon accepting the responsibility, he prostrates himself before the Lord, Who then says: "Muḥammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted. I would then raise my head and say: O my Lord, my people, my people (*ummatī!, ummatī!*)." (Muslim, *Īmān*). It is, of course, possible to understand "My people, my people" to refer exclusively to the Muslims. But since Muḥammad is the last to be asked and the only one of the prophetic lineage to accept the charge, "My people" should be understood to be all whom God has resurrected on the Last Day.

The cultivation of Muḥammad's *Sunna* and its enshrining in the *ḥadīth* literature, and even more in the habits of the hearts and bodies of Muslims, is the most powerful expression imaginable of the transfer of charisma from a religious founder to his community of followers. In this sense, even with all the political and other divisions and disagreements among Muslims through time, there is utter consensus concerning the Muḥammadan nature, in the proper sense, of the Muslim *umma*. This does not in any way imply idolatry, for the Ḳur'ān itself commands the believers to obey God and His Messenger (III, 132), and to embrace Muḥammad as a "beautiful pattern" (*uswatⁱᵐ ḥasanatⁱᵐ*, XXXIII, 21) of conduct. It may be held that the Ḳur'ān contains the basic doctrine of the *umma* within the divine plan of guidance for mankind, whereas the Sunna of Muḥammad—by which is not meant simply *ḥadīth*s that mention the word *umma*—provides inspiration and instruction on how Muslims individually and collectively can realise the *umma*.

3. *Umma* in later Islamic discourse. The *umma*'s establishment as a community with political authority and autonomy, as well as religious and social characteristics, was in Medina. The important document, contemporary with the Ḳur'ān, widely known as the "Constitution of Medina", described the Medinan community as a whole as an *umma*, with the Jews there constituting an *umma* alongside the main body. Mutual defence and security were crucial elements in the arrangement.

Although other concepts relate to an understanding of *umma*—such as *dār al-Islām* vs. *dār al-Ḥarb*, *khilāfa* and *djamāʿa*—throughout Islamic history the *umma* has usually been thought to possess final authority (under God) with respect to overseeing the leadership of the Muslims. The consensus has favoured a unified *umma* as an ideal that transcends a particular period's limitations and divisions. Colonialism's challenge instigated a great renewal of *umma* awareness among Muslims, and modern Muslim thinkers since the 19th century have sustained a variety of discourses on the political as well as other meanings of the concept of *umma* for today, including particularly whether and to what extent it contains democratic principles.

*Bibliography* (of works not mentioned in the article): See for the legal, political, and social understandings of *umma* the excellent brief survey, with discriminating bibl., of A.S. Dallal, *Ummah*, in *Ency. of the modern Islamic world*, Oxford and New York 1995, iv, 267-70.

1. Ḳur'ānic concordance. M.F. ʿAbd al-Bāḳī, *al-Muʿdjam al-mufahras li-alfāẓ al-Ḳur'ān al-Karīm*, Beirut 1994, s.v. *umma*, at 102-3.

2. Modern studies. F.M. Denny. *The meaning of ummah in the Qur'ān*, in *History of Religions*, xv (1975), 34-70; idem, *Ummah in the constitution of Medina*, in *JNES*, xxxvi (1977), 39-47; idem, *Some religio-communal terms and concepts in the Qur'ān*, in *Numen*, xiv (1977), 26-59; L. Gardet, *La cité musulmane*, Paris 1954; J. Horovitz, *Jewish proper names and derivatives in the Koran*, in *HUCA*, ii (1924), repr. Hildesheim 1964; A. Jeffery, *The foreign vocabulary of the Qur'ān*, Baroda 1938; L. Massignon, *L'umma et ses synonymes: notion de communauté sociale en Islam*, in *REI* (1947), 152; C.A.O. van Nieuwenhuijze, *The ummah: an analytic approach*, in *SI*, x (1959), 5-22; F. Rahman, *The principle of shura and the role of umma in Islam*, in *Amer. Jnal. of Islamic Studies*, i (1984), 1-9; Riḍwān al-Sayyid, *al-Umma wa 'l-djamāʿa wa 'l-sulṭa: dirāsāt fī 'l-fikr al-siyāsī al-ʿarabī al-islāmī*, Beirut 1984. (F.M. Denny)

**UMMĪ** (A.) "illiterate" or "belonging to a people without a revealed book". This relative adjective appears five times in the Ḳur'ān. It is used only once, in the singular, in regard to the Prophet; since the phrase *al-nabī al-ummī* has attracted varying interpretations, it will be treated later.

1. The *ummiyyūn* (pl. of *ummī*) denote in some contexts the Jews who only know the Torah imperfectly (II, 78), and in others the Arab polytheists of the pre-Islamic period (III, 20; LXII, 2). These last, however, unlike the Jews and Christians, do not have a revealed scripture; see e.g. al-Ṭabarī, *Tafsīr*, Beirut n.d., iii, 214-15, xxviii, 94; al-Zamakhsharī, *Kashshāf*, Beirut 1995, i, 158, 341; Ibn Kathīr, *Mukhtaṣar tafsīr Ibn Kathīr*, Beirut 1981, i, 81, 273. This latter application is corroborated by III, 75, where the term *ummiyyūn* is probably placed in the mouths of the Jews of Medina to describe non-Jews, sc. the "Gentiles" or pagans (Nöldeke, *G. des Q.*, i, 14; R. Paret, *EI*¹ art. *Ummī*; S.H. Boubakeur, *Le Coran*, Paris 1979, ii, 1825).

At the same time, the commentators stress that the Arabs are described as *ummiyyūn* in the Ḳur'ān because few of them knew how to write; cf. the *ḥadīth*, given by al-Bukhārī and Muslim, "We are an illiterate community (*umma ummiyya*), for we do not know how to write or count." The term *ummī* is, in fact, generally set forth as coming from *umm*, meaning basically "mother" in the Semitic languages (see e.g. W. Baumgartner, *Hebräisches und aramäisches Lexikon zum Alten Testament*, Leiden 1967, i, 59). An illiterate person is thus one who remains in the same state as when his mother bore him (*LʿA*, Beirut 1988, i, 220; al-Ḳurṭubī, *al-Djāmiʿ li-aḥkām al-Ḳur'ān*, Cairo 1967, ii, 5, vii, 298-9), and such was the state of the Arabs from the midst of whom Muḥammad was raised up. In this respect, Boubakeur remarks that one should distinguish between *ummī* "one ignorant on the intellectual plane" and *djāhil* "one ignorant on the moral plane", cf. his *Coran*, i, 519.

2. As applied to the Prophet (Ḳur'ān, VII, 157-8), *ummī* involves two important cruces. For most Muslim authors, it involves Muḥammad's illiteracy, confirmed by XXIX, 48, "Before [the Ḳur'ān] you could not read any book nor trace the line with your right hand." The greatest miracle (*muʿdjiza*) of the Prophet thus resides in the fact that the Book was revealed to him (al-Khaṭṭābī, *Bayān iʿdjāz al-Ḳur'ān*,